

WEDNESDAY, MAY 28, 1851.

OUR EPISCOPACY—AGAIN.

Dr. Elliott has "come out" in the Western Christian Advocate, in favor of modifications of the Episcopacy. In regard to the question of Districting its work he says—

"I propose the appointment of two *episcopal missionary districts*, which I designate as follows: namely, The *PACIFIC MISSIONARY DISTRICT*, to comprise the California Conference, the Oregon Conference, China, and the islands and countries between the United States and China. An Oregon Conference will, without doubt, be organized at our next General Conference. The Bishop of this district may commence by spending six months in his district, then spend a few months in the old Conferences, collecting new bands of missionaries to fill up his ranks. Afterward he may make annual visits to the old Conferences or not as the case may be, and turn his attention to the great Pacific field, and correspond with the Bishops in the old Conferences, who should be instructed to send on to him full supplies of men to fill up every nook and corner of the new field. This vast territory cannot be attended by an occasional visit from the Bishops, one at a time, and each time a new visitor. The region requires the constant supervision of an active, healthy, and competent man, who would direct his entire energies to the work, possessed, as he ought to be, with large views, indomitable courage, and never tiring labors, and who can endure privations of all sorts. Let the Pacific Bishop remain four years, at least, in his field of labor."

The *EUROPEAN, AFRICAN, AND WESTERN ASIA MISSIONARY DISTRICT*. This field would embrace our two Conferences east of the Atlantic; namely, the Liberia Conference and the German Conference, that is to be, or now virtually in existence. The white Bishop can annually attend the Liberia Conference, and then return to Europe, and appoint a superintendent of the colored preachers to act in his absence. Then, whenever the Liberia Conference shall be sufficiently strong, and a suitable person obtained, let a colored Bishop be selected, in view ultimately of an independent Methodist Episcopal Church in Africa, when the proper time shall come.

Then the German Missionary Conference will be formed, no doubt, at our next General Conference, at which let our missionary Bishop preside, and do the duties of a general superintendent among them. Next, let the Italians be cared for, and an attempt made to secure Protestant worship. Rome, erect a Methodist Episcopal church in the "Eternal City," and never give up the endeavor, in co-operation with other Protestants, till the rights of conscience are as truly acknowledged at Rome as in the United States. Should our Bishop, or his missionary, be repulsed, let our Bishop for Italy complain to our Government for interference and protection, without war, by the full exercise of the rightful authority of our Government."

Our old friend has for sometime had in his long head what some would call a crooked about Rome and his Holiness; he seems to have a most obstinate determination to molest the Pope in some way or other. For ourselves, we like much this "crotchet;" it seems to us just as such a one as St. Paul would have liked, and we believe it is worthy of practical attention from the church; at least we endorse heartily the Doctor's plan of Missionary Episcopal Districts. It is quite refreshing to meet with a leading man among us who believes in large movements, in projecting out our great denominational energies on the right and on the left, and who does not imagine that to make the church believe in his Methodistic loyalty, he must scream out at the height of his voice against "changes," "innovations," &c.

And now if we were not from the connection of these remarks, and if our sanction happened to be the "Episcopal Committee Room" of the General Conference, we should outrightly nominate this same dogged opponent of the Pope, as Bishop for the *European, &c., Missionary District*. His learning would make him at home in all the necessities and exigencies of that sphere, and his whole hearted Methodism and excellent practical tact would serve him well.

Dr. Elliott is also favorable to the reinforcement of the Episcopacy. He nearly comes up to our mark in this respect. We, however, don't stickle about marks or numerals. It is a small matter with us what precise number of Bishops we have, but do let us have progress in this respect as in all others—"advanc—" should be our denominational watchword—advance in missions, advance in educational measures, advance in numbers, advance in holiness, advance in all our energies and instrumentalities. Twenty-five years ago we had as many Bishops as now, with not one half the preachers to appoint, and not one half the great denominational interests which we have now. Our Bishops, good and great as they are, are scarcely appreciable among us except at the Annual Conferences. This assuredly ought not so to be.

Dr. Elliott, after defining his plans says: "Thus there would be two Bishops needed for these two fields, in which very little Episcopal supervision can be exercised on our present plan. Then there will likely be about thirty-four Conferences, besides the two Missionary Conferences. These thirty-four Conferences, I think, would need as many, at least, as six efficient men to perform the duties of the Episcopacy. Hence, we would need eight efficient Bishops. Let the entire home field be districted, should this be deemed best. At any rate, the two missionary districts will comprise all the missions nearly, that are now attended to by the Missionary Board at New York, and will, of course, be done better than they could do. Besides, if need be, the Bishop who presides at the New York Conference can have the superintendence of the missions not comprised in the two Missionary Episcopal Districts, or under the care of the Annual Conferences.

Dr. Simpson says that Dr. Elliott's plan of Episcopal Bishops, "accords fully" with his own views on the subject. It is right that these subjects should be amply discussed before the General Conference. We hope that body will be prepared to do something worthy of the times and the resources of the church, and extend its agencies on every hand.

THE CASE PUT.

A writer in the Southern Advocate, referring to the probable business of the next General Conference, mentions the question of pews and chapels as one that will claim considerable interest. He says—

NEW YORK APPOINTMENTS.

The following are the city appointments of the New York Conference:—

NEW YORK DISTRICT, B. Griffin, P.E.—G. Peck,

Editor of the Christian Advocate and Journal, and is a member of the Mulberry St. Quarterly Conference. Joseph Holdich, Secretary of the American Bible Society, and is a member of the Vestry St. Quarterly Conference. W. L. Lindsey, Professor in the Wesleyan University, and is a member of the Duane St. Quarterly Conference. New York: Duane St., R. A. Chalker; Swedish Bethel mission, H. O. Hedstrom; S. B. Newman; French mission, T. Can. Vestry St., J. B. Hagany; Greene St., D. Stocking; L. M'K. Pease, sup.; Centre St. mission, J. Luckey; Mulberry St., R. S. Foster; Sullivan St., S. Fitch; Bedford St., A. Lee; J. Tackaberry, sup.; Jane St., E. C. Putney; Eighteenth St., M. D. C. Crawford; Thirteenth St., J. Beach; Forty-third St., J. W. Macomber; Fifteenth St., S. C. Perry.

GERMAN MISSION DISTRICT, J. C. Lyon, P. E.—New York—Second St., C. Jost; Washington St., to be supplied; Bloomingdale, C. F. Grimm.

THE CHURCH CASE.

We give somewhat abridged reports of this important suit. Thus far the South has been chiefly heard. In our next will come the opposite view of the case, and we doubt not, from the obvious feebleness of the plea thus far made, that Mr. Choate will show himself to great advantage. The reader who is familiar with our denominational history will perceive the weak points of the Southern side of the case, especially on the power of the General Conference to divide the church as in the Canada case, &c. Mr. Lord's view of these points will not stand before the facts of the case a moment, and here is the very gist of the master. The General Conference has no such power to divide the church. It is not among its prescriptive powers, it is interdicted by its implied constitutional restrictions. It would indeed be a remarkable

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mostly geographical, archaeological, &c., and the latest aids of Egyptian and Assyrian researches are used.—*Redding & Co., Boston.*

DR. ACHILLI's long expected work on the Inquisition, or "Papal Rom," has been published by the *Harpers*. It makes "important disclosures" respecting the Priests and Jesuits of Rome. It is quite an autobiographical volume, but gives general and striking views of the ecclesiastical life of Italy, and the Jesuitism of the 19th century is especially disclosed in it.—*Mussey & Co., Boston.*

SCHEINER'S HISTORY OF GREECE has been issued by the *Harpers*. Schmitz is a celebrated teacher at Edinburgh. He is well known by his excellent "History of Rome." His present work is based on Thirlwall's Greece. It begins with the Pelasgian era, and continues to the battle of Leucopatra, and the Roman control of Greece. We think it may safely be pronounced the best brief history of Greece in our language.—*Mussey & Co., Boston.*

SCHEINER'S HISTORICAL ESSAYS ON THE ROMAN EMPIRE has been issued by *Messrs. Harpers*. This work has the very highest reputation in Europe. Mills considers it the most important work yet produced on the "Philosophy of the Sciences." He is pre-eminent for his clearness, comprehensiveness, precision, and the entire mastery with which he grapples all difficulties.—*Mussey & Co., Boston.*

REDDING & CO., *Boston*, have published a very fine Railroad Map of New England, Eastern New York and Canada; it exhibits both the roads completed and those which are in progress, the whole very accurately prepared by J. H. Goldthwait, Esq. It is a capital article for the traveller and the business man. Its mechanical execution is excellent, and it may be had either neatly mounted or in pocket-book form.

GOULD & LINCOLN, *Boston*, have issued Hugh Miller's "First Impressions of England and its People." Mr. Miller's work on Geology have rendered his name familiar to American readers. This list was called for by the Conference, in order to regulate the claims of ministers upon the superannuated fund.

THE SECRETARY OF THE AMERICAN TRACT SOCIETY replies to a member of the Georgia Conference, that neither the General Conference, nor any other ecclesiastical body, is in full, unite with the Tract Society; and that "the society consists solely of individual men, of whatever name, who, by contributing money, make themselves members."

The difficulties of the North and South Carolina Conferences are the subject of ardent controversy between the Richmond and Southern Christian Advocates.—*Western Church Advocate.*

A list of one hundred and seventy-eight Wesleyan ministers of Canada, with their ministerial age, is published in the *Christian Guardian*. This list was called for by the Conference, in order to regulate the claims of ministers upon the superannuated fund.

THE SECRETARY OF THE AMERICAN TRACT SOCIETY, J. W. Sawyer, who began his labors in 1797.

THOUGHTS ON SELF-CULTURE, is the title of a work addressed to women, by Maria G. Grey and Emily Shireff, authors of "Passion and Principle," "Letters from Spain," &c. It is a most stirring book, full of sound thoughts and elevated principles, though some of them may be doubtful to American readers. We fear it is too serious and too able to be popular; but the woman who will read it attentively, will find herself wise and better for so doing. It is published in very neat style by *Crosby & Nichols, Boston.*

GODLY LADY'S BOOK FOR JUNE, has been issued. It contains some thirty engravings, and its usual miscellany of articles.

METHODIST PRESS.

Rev. Mr. Jenkins—Pewee Chapel—Agitation—Delegations to the General Conference—M. E. Church, South.

The New Orleans Advocate has the following item:—

THE NEW ORLEANS ADVOCATE contains long articles from Rev. Messrs. Young, Walker, &c., on pews and churches and kindred questions. Our Western brethren must have strong stomachs, or they would have suffered from the surfeit of dissertations on these obnoxious subjects. A friend has sent us some of Bro. Walker's allusions to Zion's Herald, which had escaped our notice. They are, however, so far out of date we cannot now stop to reply to them. We commend Dr. Simpson's purpose to stop these debates.

Dr. Simpson has the following passage, which is quite pertinent to the above:—

Two classes of men are fearful of agitation on this subject—the constitutionally timid, and the time-serving politician. The first dreads discussion upon any subject. He has a smile for every man, and a nod of assent for every doctrine. He wishes to shake hands with the temperate reformer, and to be upon the best terms with the狂热派. He is a true son of the world, and is yet bedridden, and always in more or less pain. I have no hope of seeing Bonniville in June; but, thank God, may get to before that time!—Christian Advocate.

REV. A. S. BYRNE, a very promising young minister of the Wesleyan church in Canada, died on the 11th. His last words, uttered just as the soul and body were parting, were, "I know that my Redeemer liveth."

ANNIVERSARIES IN BOSTON.

We go to press somewhat early this week, we give the following list, in part, of the Anniversaries yet to be held in the city:—

MONDAY, MAY 26.

American Peace Society. Public meeting at Park Street Church, at 7 1/2 o'clock, P. M. Annual address by Rev. Mr. Clark.

American Education Society. Business meeting in Hall, No. 2, of the Tremont Temple, at 3 1/2 o'clock, P. M. Public meeting in Tremont Temple, at 1 1/2 past 7 o'clock, P. M.

TUESDAY, MAY 27.

American and Foreign Christian Union. Public meeting in the Tremont Temple, at 11 o'clock, A. M. Addresses by Rev. Dr. Berg, of Philadelphia; Rev. R. S. Storrs, Jr., and others.

Massachusetts Missionary Society. Public meeting in the Tremont Temple, at 7 1/2 o'clock, P. M.

WEDNESDAY, MAY 28.

Society for the Promotion of Collegiate and Theological Education at the West. Public meeting in the Tremont Temple, at 9 o'clock, A. M. Address by Rev. Henry Smith, D. D., President of Marietta College.

Boston Women's Friend Society. Public meeting in the Tremont Temple, at 11 o'clock, A. M.

Debtors' Tract and Book Society. Business meeting at the Debtors' No. 113 Washington Street, (up stairs) at 12 o'clock, M.

Massachusetts Colonization Society. Public meeting in the Tremont Temple, at 3 o'clock, P. M.

Convention of Congregational Ministers of Massachusetts. Meeting at the Supreme Court Room, at 5 o'clock, P. M.

American Tract Society. Public meeting at the Tremont Temple, at 7 o'clock, P. M.

THURSDAY, MAY 29.

Convention Sermon, by Rev. J. Woodbridge, of Hadley, in Brattle Street Church, at 11 o'clock, A. M.

Massachusetts Sabbath School Society. Public meeting in the Tremont Temple, at 3 1/2 o'clock, P. M.

American Board of Commissioners for Foreign Missions. Public meeting in the Tremont Temple, at 7 1/2 o'clock, P. M.

LETTER FROM TROY CONFERENCE.

Opening of Conference—Bishop James—Rev. M. Bates—Very-much Conference—An Anti-slavery Conference.

First. We need men of sterling integrity for that body, who think and act independently for the best interest of the church.

Secondly. I have fears of some of those whose very existence in their present relation to the church, is dependent upon the breath of another. I mean the existence in which they now live, move and have their being, and which is evidently nearly as dear unto them as life itself, and are therefore to be regarded as the most dangerous.

If the existing power should perchance be found in its influence, against the proposed reforms, I have some fears as to the favored appointees, who evidently have loved office so well and so long.

In the third place, I see no good reason against a fair rotation in the election of the conference, provided that there is time sufficient, and of a good quality. This would remove the old stereotype delegation, that has enjoyed this honor and favor so many times.

In the fourth place, we should send men that are known to be favorable to any necessary reform, and a liberal course of ecclesiastical education.

The first of these men should be instructed their delegates as to measures to be pursued by a direct vote, prior to the election; that those may decline an election, who cannot conscientiously yield to the instructions; and those that may be elected, that can conscientiously carry out the will of their constituents.

The Illinois Advocate, referring to the discussions of our Episcopacy, says:—

We go for the districting, the work, and having Bishops enough to man them efficiently.

The Southern Advocate comments on the Minutes of the M. E. Church, South, as follows:—

MISSIONARY REPORT OF N. E. CONFERENCE.—CORRECTION.—There is an error in crediting \$100 to Medford; it should be \$10. The error was made in placing the cyphers in the place of dollars instead of the column for the amount given in the report. The error is correct, as the amount was merely a typographical error.

Eleven brethren who have travelled one year as deacons, were passed. The reports of the examining committees and the Presiding Elders, show that our Conference to make our young men good ministers of Jesus Christ, are attended with some success.

Five brethren were elected to Elders' orders. Some that might have been eligible were passed as deacons, for want of a satisfactory report from the committee of examination. There is an evil here which perplexes us from year to year. Persons have been travelling seven or eight years, and have not yet graduated to Elders' orders. They are continued on probation, one, two, or three years beyond the required time. At length they are ordained deacons, and then the same delay takes place. In general the apparent difficulty is in reference to their studies, but

RELIGIOUS SUMMARY.

REVIVALS IN THE EAST GENESSEE CONFERENCE.

The last number of the Northern Christian Advocate contains several revival notices. In Lyons, 100 have been received on probation; 150 have been converted on the Stockbridge circuit; on the Jasper circuit, 40; Theresia, 40; and Guilford, during the last quarter, 25.

METHODIST ITEMS.

There is a prospect of a new

Methodist church being built in Utica, N. Y.

A gentleman writes to the Advocate and Journal, that there are now some five hundred Methodists connected with the Methodist Episcopal Church in Oregon, entitling in six or eight years. The most neat and spacious church ever built in Oregon, has just been completed at Portland, of which Brother Wilber is the pastor. Some time since, the city of Portland offered to the Oregon Conference a number of fine lots, and \$5,000 in cash, if they would contribute to the erection of a church. The pastor accepted, and as soon as Brother Wilber came to Salem, and took charge of the Oregon Institute, Brother Doane repaired to Portland, and commenced operations. His school numbers about sixty, and is constantly increasing. When spring fairly opens, they will commence putting up the Portland Seminary, which their conveniences are requiring, and interesting students will greatly multiply their numbers. The Oregon Institute has something like one hundred students.

Bishop Andrew, in a recent letter to the editor of the Richmond Advocate, says that he wants two suitable men for the China mission, and calls upon Virginia and North Carolina to furnish them.

A collier will be raised, in the Virginia Conference, towards publishing a catalogue of Sunday School books and tracts of the Church South.

REDDING & CO., *Boston*, have published a very fine Railroad Map of New England, Eastern New York and Canada; it exhibits both the roads completed and those which are in progress, the whole very accurately prepared by J. H. Goldthwait, Esq. It is a capital article for the traveller and the business man. Its mechanical execution is excellent, and it may be had either neatly mounted or in pocket-book form.

GOULD & LINCOLN, *Boston*, have issued Hugh Miller's "First Impressions of England and its People." Mr. Miller's work on Geology have rendered his name familiar to American readers. This list was called for by the Conference, in order to regulate the claims of ministers upon the superannuated fund.

THE SECRETARY OF THE AMERICAN TRACT SOCIETY

replies to a member of the Georgia Conference, that neither the General Conference, nor any other ecclesiastical body, is in full, unite with the Tract Society; and that "the society consists solely of individual men, of whatever name, who, by contributing money, make themselves members."

The difficulties of the North and South Carolina Conferences are the subject of ardent controversy between the Richmond and Southern Christian Advocates.—*Western Church Advocate.*

A list of one hundred and seventy-eight Wesleyan ministers of Canada, with their ministerial age, is published in the *Christian Guardian*. This list was called for by the Conference, in order to regulate the claims of ministers upon the superannuated fund.

THE SECRETARY OF THE AMERICAN TRACT SOCIETY, J. W. Sawyer, who began his labors in 1797.

THOUGHTS ON SELF-CULTURE, is the title of a work addressed to women, by Maria G. Grey and Emily Shireff, authors of "Passion and Principle," "Letters from Spain," &c. It is a most stirring book, full of sound thoughts and elevated principles, though some of them may be doubtful to American readers. We fear it is too serious and too able to be popular; but the woman who will read it attentively, will find herself wise and better for so doing. It is published in very neat style by *Crosby & Nichols, Boston.*

GODLY LADY'S BOOK FOR JUNE, has been issued. It contains some thirty engravings, and its usual miscellany of articles.

facts not unfrequently prove ultimately that the root of the difficulty is even more serious than this. Diffidence is plead in excuse, want of early training, family affliction, multiplied labors in the work of the university, and these excuses are often well founded. But sometimes the real cause of their failure is found in a want of industry, of a love for study, and (let me add,) of a deep conviction of the vast importance of the work in which they are engaged.

Friday.—We have had two sessions to-day. The election of Delegates to the General Conference had been made the order of the day, for 9 A. M. At the first balloting, seven were elected viz: S. D. Brown, B. M. Hall, A. Witherspoon, Jno. Clark, Z. Phillips, T. Benedict, and D. Starks. On subsequent ballottings, Jno. Frazer and Ruben Westcott were elected to fill up the complement, delegates. E. Goss and S. Coleman, Reserves.

The anniversary of the S. S. Union was held on Thursday evening. Several brethren addressed the meeting, and with less apology on the part of some of the speakers, we should have said they were all very good addresses.

General Intelligence.

PIRATICAL SLAVE TRADING.—According to the Richmond Times, slaves have recently been brought into James River, from the West Indies, in violation of the laws against the slave trade. A case involving this business and the parties engaged in it, (whom the Times says are Virginia Yankees) is soon to come before the U. S. Court at Richmond.

PACIFIC RAILROAD.—The gigantic project for the construction of a railway between the Atlantic and Pacific oceans is now attracting the attention of English capitalists. Mr. Asa Whitney has sent a long letter to the London Times, explaining his scheme for such a railway, and showing its great advantages.

ELQUENT COMPLIMENT TO AMERICA.—The following opening remarks, made by Sir Henry Bulwer at the Maryland Historical Society, are very happy:—

"Since we last met, the brave and gallant spirit of that soldier who then ruled over the destinies of this Republic, and who was highly esteemed, has given an opportunity to the world of seeing a moral triumph of our cause over that of the vanquished. Sad and sudden, genial, was that event, but even while following the remains of the honest-hearted Taylor to the grave, I could see, not without a sense of sickness, the Memphis Address, and the extended empire, from the Atlantic to the Pacific, which rendered to those of the peaceful magistrate."

The following toast was drunk on the above occasion: It is remarkable for its felicity of thought and expression:—

"THE UNION.—A great pyramid of Freedom: It catches the first rays of the Atlantic Sun, and reflects the last from the Pacific."

At the same meeting, Mr. Tupper related an interesting fact which in his opinion should suggest what should be done to the Southern Slaveholders.—

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For the Herald and Journal.

II. COR. 6: 10.

"As sorrowful, yet always rejoicing."

The robe of gladness sorrow often wears,
She walketh as she knew no weary cares;
She entereth the dance with dimpled smile,
And thus she winneth Fortune with her secret wife.

But gaze at her reclining on her bed,
Not stars reign in her eyes, but tears instead;
Yet Hebe's flush hath left her cheek as fair,
And Mercy's murmur to her heart a tender prayer.

She that hath made the madman shout and sing,
And whipped the fool to laugh with Folly's string,
Who on hath revelled in the drunkard's bowl,
This couch is sorrow's shroud, this is her life's last goal.

But wouldest thou look on heaven's own elect,
With Hebe's ains and dimpled smiles undocked,
Go to the house of God where hearts rejoice,
Which bow in sadness, yet in song lift up their voice.

The body boweth to its kindred dust,
The spirit looketh to the skies for trust,
For sin hath burdened every mortal frame,
Yet heaven lift its life with its immortal flame.

Plymouth.

THE KINGS OF THE SOIL.

Black sin may nestle below a crest,
And crimes below a crown;

As good hearts beat 'neath a fustian vest,
As under a silken gown.

Shall tales be told of the chiefs who sold
Their sinews to crush and kill,

And never a word be sung or heard
Of the men who rep and till?

I bow in thanks to the study strong
Who greet the young morn with toil;

And the burden I give my earnest song
Shall be this—the King of the Soil!

Then sing for the Kings who have no crown
But the blue sky o'er their head—

Never Sultan or Dey had such power as they

To withhold or offer bread.

Proud ships may hold both silver and gold,
The wealth of a distant strand;

But ships would rot, and value not

Were there no till the land.

The wildest heath, and the wildest brake,
Are rich as the richest fleet;

For they gladden the wild bird when they wake,
And give them food to eat.

And with willing hand, and spade, and plough,
The gladdening hour shall come,

When that which is called the waste land now,
Shall ring with the "Harvest Home!"

Then sing for the Kings who have no crown
But the blue sky o'er their head—

Never Sultan or Dey had such power as they

To withhold or offer bread.

SKETCHES.

FAUST* AND GOETHE.

If the opinion which Dr. Arnold expresses in one of his letters be correct, that ambition should be satisfied with one of three attainments, only, either being prime minister of a powerful kingdom, the governor of a prosperous and wealthy nation, or a writer whose works have been extensively read and admired—Goethe succeeded in the effort to become known to his generation and to posterity, beyond any writer of the close of the eighteenth century. The influence which Goethe has exercised over the national mind of Germany is beyond all calculation. So extensive was it, that we look back, through the annual honors which the German people still de-light to give him, upon that influence as something truly amazing. That Goethe, following in the footsteps of the noble Lessing, gave to his country a literature which might honorably compare with the productions of other European nations, cannot be doubted. It is his highest honor. Familiar with a half dozen of the sciences, and an equal number of the arts; a perfect master of every form of composition, from a treatise on government to the exquisite music of a lyric poem—from the dry details of a pamphlet on Archaeology to the fascinating scenes of an immortal drama—Goethe, amid the luxurious and aristocratic leisure of the court at Weimar, embodied in fifty volumes an amount of literary labor, that has won for him the undisputed pre-eminence which he now holds in German literature. He is the nation's idol. To him has been tendered a poetic apotheosis. For years subsequent to the death of Goethe, no one dared to call in question the absolute perfection of any of the poet's greatest master-pieces; and when, a few years since, the learned critic and historian, Menzel, published to the German world his severe critique upon Goethe, one united and prolonged shout of indignant defiance went up from every city of the empire. It requires no close observance in the reader of that critique to see that Menzel enters upon the censure of Goethe's works with the feeling almost of sacrilege. He says—"When I utter this great name, (Goethe,) I conceal from myself neither the amazing intellectual wealth and the enchanting power of one who is unquestionably our first poet in all that relates to poetical form, nor the attachment cherished for him by the greatest part of the cultivated world." And then, referring to the whirlwind of opposition that had been raised against him by his out spoken judgment of Goethe's errors, he says—"The well-understood demand has been lately made upon me, from many and very respectable quarters, to become a convert to Goethe, and to give up an opposition which could only disturb the literary peace of Germany and help forward the intellectual confusion breaking in upon the country." Of Goethe as a man, or of his writings in general, we have now nothing to say; it is our desire only to make a few remarks upon the book before us.

The Faust is certainly a wonderful production—whether we consider it embodies the characters personated, or the exquisite and variably rhythmical language of which the poem is constructed. About no single poem, too, have such different opinions prevailed. It has been alternately censured or commended by the most acute minds, from its very publication. These opinions have been urged to the very extreme, too, of praise or condemnation. By one it has been esteemed a gem whose brilliancy has been beyond all rivalry. By the other, a mere conglomeration of cinder and ashes. Thus an American critic, a type of the one class says with respect to Faust—"It is the greatest poem of the age, and it is with a feeling of the profoundest awe that we approach the subject." * * the poem seems more like a leaf torn from an apocalypse than the production of a human being, * * there is not, in fact, in the whole range of literature, a work which contains a sounder, deeper, or more healthy moral than this drama." * * while a German writer, who stands at the very head of the class of critics, so eminent in his own country, says—"What is, at last, this Faust, so royally adorned? A whitened squeal, a gorgeous but empty bubble, a smoothing over of the staled egotism—in a word a lie. The poem is, despite of the truth of many single verses, completely untrue as a whole, an utterly abortive attempt, not even a desecration of holy things, which might easily be excused in the spirit of Voltaire or Byron, but a disfiguration of them, which is utterly and forever without

* Faust: A Dramatic Poem, by Goethe. Translated into English Prose, with Notes, etc., by A. Hayward, Esq. Ticknor, Reed & Fields. Boston, 1851.

† The New York Review, for July, 1839. Article—Goethe.

excuse." * Thus, then, oscillate the critics—from the pole of unmixed censure, to the opposite extreme of unmixed praise. Where lies the truth? What opinion shall we form of Faust? We confess, reader, that we have been trying to come to some definite and satisfactory decision in our own mind, as to the merits of this poem, but have not yet succeeded—although we have been cogitating the matter for some three years ago. After several readings we are almost as much in the mist, as when we first labored through Faust's transcendental soliloquies and Mephistopheles' malicious sneerings. § Gradually, however, light has dawned upon us, and we have nearly settled in our own minds the merits of this much vaunted poem. Parts of it contain passages which for real beauty are not surpassed by anything in the German literature, while, as a whole—a perfect drama—it is a failure. Herein, however, all lies its defect, that it is fearfully demoralizing in its teachings and its tendencies. Let us examine these two features of the poem, briefly—its meaning and its morality.

Has the Faust a meaning? What is it? To some minds there is no doubt as to the intention which Goethe had in its production. The best attempted explanation of the meaning of Faust, we find in the preface to the Second Part, as translated by Birch. The translator's statement is clear enough—whether it is fairly inferable from the poem itself, is a different question. Mr. Birch thinks—and he urges the thought with much ingenuity and ardor, that—

"In Faust, Goethe has left us a work of profound knowledge, beauty, and wondrous scope;

embracing by positive doctrine, keen satire, and plain inference—a round of worldly policy and circumstance, extending from scholastic education, to imperial rule, which if properly understood, more forcibly leads to deep moral and religious reflection, than all the romances ever written." In analyzing the poem, Birch remarks that its fragmentary form was essential to the consummation of the poet's purposes—"it is obvious that the *Piece* was in *Pieces*—namely, the Prelude—the Prologue—the body of the Drama—the Wine Cellar—the Gothic Walpurgis Night—the Classic Walpurgis Night—the Helena—the Episode of Philemon and Baucis—and the Beatification; all necessary to the development of the Drama, one following the other as a requisite consequence,—therefore constituting a connected Whole, though separate.

Faust's strivings have been—after Truth—but he founded on dogmas:—after Scholastic and Scientific distinction—but his impetuosity permitted him not to await results:—after Magic—that he might attain to a knowledge of terrene sublimity—but he was repulsed by the Spirit of the Earth, as having aspirations beyond his intellectual capacity:—after the World and a full knowledge of the good and evil connected with Human Nature, which involved the ruin of Margaret,—ending in surfeit and dissatisfaction: after the Beautiful—which gives him possession, of the idealistic Helen—and with her ennu; after the Useful—which at last, and alone, yields him a ray of satisfaction.

The chief temptations demonstrated, are—Drunkenness, Woman, Witchery, War and Wealth. The moral drawn from the whole, being to contrast the beauty of virtue, and the calm of religion, with over lofty aspirations, and unruly desires,—the latter producing nothing but misery, remorse and restlessness:—moreover, to show that heart-repentance will keep sinners within the compassionate influence of Divine justice, and mercy." So much for Mr. Birch's opinion of the meaning of Faust. As he looks at the poem, everything is clear and consistent, producing a most beautiful picture and pointing to a most wholesome moral. Others, however, who have given quite as much attention to this work as Mr. Birch, have failed to see this to him so palpable design,—or to their minds a meaning is presented, it is with a significance widely differing from the beautiful teaching of Mr. Birch's rendering. DeQuincey, we have seen, denies that any two persons have agreed about the meaning of any separate scene, or about the drift of the whole. Hayward, the translator of the work before us, in an article in the Foreign Quarterly Review, remarked that he had been censured by some of his German friends for his "skeptical and superficial notions of the plot, which is said to hide a host of meanings." My only answer is I cannot see them, and have never yet met with any one who could, though I studied the poem under circumstances peculiarly favorable to the discovery, and none of the German critics, to the best of my information, have yet dived deeper than myself."

Coleridge is reported to have uttered the following opinion of Faust—"The intended theme of the Faust is the consequences of a misology, or hatred and depreciation of knowledge, caused by an originally intense thirst for knowledge baffled. But a love of knowledge for itself, and for pure ends, would never produce such a misology, but only a love of it for base and unworthy purposes. There is neither causation nor progression in the Faust; he is a ready made conjurer from the very beginning; the *incredulity* is felt from the first line. The sensuality and the thirst after knowledge are unconnected with each other. Mephistopheles and Margaret are excellent: Faust is dull and meaningless. All the songs are beautiful. But there is no whole in the poem: the scenes are merely magic-lantern pictures, and a large part of the work is to me very flat."

Our own opinion of the meaning of Faust as a whole is precisely that of Coleridge. We know of no poem in any language that contains as much nonsense, mingled with so much that is exquisitely beautiful, as the Faust of Goethe. The key to the whole matter, may be found, we think, in the prologue. With it in view, Faust cannot be looked upon as anything better than "merely magic-lantern pictures." The advice of the manager to the Poet, will solve every difficulty in Faust. When the Poet asks the manager what kind of a drama (Faust) he wants written, the reply is—"let there be incident enough. People come to look; their greatest pleasure is to see." [Aber leist genug geschenk! Man kommt tsu schaun, man will an lieben schenken.] When the poet indignantly rejects this advice as a "baseness of his handicraft,"—the manager still urges upon him—"Try only to mystify the people; to satisfy them is hard." [Suchi sind die Menschen tsu verpothen, sie tsu befriedigen ist schwer.] The poet yields, and the last advice of the manager is—"You know upon our German stage, every one tries what he likes. Therefore, spare me neither scenery nor machinery upon this day. Use the greater and the lesser light of heaven; you are free to squander the stars; there is no want of water, fire, rocks, beasts, and birds. So tread in this narrow booth the whole circle of creation; and travel with considerate speed from Heaven, through the World to Hell." [Jhr wiist, auf ussern deutschen Buhnen, probirt ein jeder was er mag; drum schenkt mir an diesem Tag proser nicht und nicht Machinen. Gebraucht das gross' und kleine Himmelslicht, die Sterne durf ihr verschwinden; an Wasser, Feuer, Feuerswanden, an Thier und Vogeln fehlt es nicht. So schreitet in den engen Breiterhaus' den ganzen Kreis der Schopfung aus, und wandelt mit beudert'g Schelle vom Himmel durch die Welt tsu Hölle.]

That Goethe has succeeded, in the Faust, in mystifying the people"—(Menschen tsu verpothen) we are convinced of the truth of what their father said, and therefore were silent. After a few minutes their father said, "Boys, would you like to take this note over to your uncle Charles?"

"Yes, yes," was the ready response, and the boys were soon on their way to their uncle's. After an hour's absence they returned. "Was your uncle at home, Francis?" said his father.

knows anything about the conflicting opinions that are held with respect to the poem. We fully believe that Goethe himself did not intend that the poem as a whole should teach any particular truth.

A word or two as regards the Faust.

We have seen the *New York Review* make the unqualified assertion that there is not in the whole range of literature a work which contains a sounder, deeper, or more healthy moral than Faust. This opinion is anything but healthy.

The great fault of the Faust is that it is *diseased* from the Prelude to the Beatification. Menzel, the great German critic, has stigmatized the entire poem as a "whitened sepulchre." He has so entirely expressed our own views upon this part of the subject, that we cannot refrain from quoting them—especially as it will show the reader what Germans themselves think about this much praised poem. "Goethe did not shrink from playing this part even into the next life. His Faust was meant to show that the privilege of the aristocratic voluntary extended beyond the grave. This Faust may offend against every moral feeling, against fidelity and honor; he may constantly silence the voice of conscience, neglect every duty, gratify his effeminate love of pleasure, vanity and his caprices, even at the expense and to the ruin of others, and sell himself to the very devil; he goes to heaven, notwithstanding; for he is a gentleman—he is one of the privileged class." Our readers will scarcely credit it, but precisely such is the *moral* of the Faust.

Menzel, speaking of the part of Faust entering heaven without heart-repentance, thus shows us what Goethe's views of heaven were—"And does everlasting love really bear that relation to the sinner which the *mater gloriosa* here does to Faust? Is this a Christian love which receives the penitent with open arms? or is it not rather a court favor, an aristocratic privilege?" Goethe's entire sets before us the Christian heaven as the household of some lovely princess, somewhat like the court of the condescending Marie Antoinette. Around her we see only court ladies and their maids, as the greater and smaller angels. No man is to be seen through all heaven, excepting a few worshipping mystics, the devoted porters at the entrance. Now the poor sinner is led in; whether Clavigo, or Meisslingen, or Faust, it is all the same; he is handsome; a young court lady intercedes for him; the queen of heaven smiles; and—the sinner of heaven is his, though hundreds of thousands of other poor sinners, who are less gentle, have to expire their sins below in hell. Thus has Goethe represented the elevation of Faust to the Christian heaven. Where does God remain? Is there no man in heaven?"

A severe criticism we admit—but just. The Faust is *obscene* for any mind to look at without contamination. Can it furnish a good moral? S.

PARENTS.

For the Herald and Journal.

TO A BABE.

A blossom, born to brighten earth,
With dimpled smiles and fitful mirth;
Sweet babe! in thine elfin eye
I see the light of summer's sky.

Say, child, has heaven beheld thy bloom,
And made for thee an early tomb?

Ist for a moment thou mayst glow,
To fade when chilling zephyr blow?

Yes! thou hast taught me how to live,
Thy gentleness may I retrieve,

And gladden earth as thou hast me,

While feasting on thy charming glee.

Duxbury, Feb. 1851.

For the Herald and Journal.
YOUTHFUL AMUSEMENTS.

"Father, father," exclaimed a bright eyed little fellow one evening, as he bounded lightly into his father's sitting room, half an hour after sunset, "there is to be a circus in town to-morrow, and we want to go, may we?"

The gentleman thus addressed was a wealthy mechanic of about forty years; but he had an air of ease and contentment about him, which made him appear much younger than he really was. He had just come in from his shop, and was comfortably perusing a Boston daily paper in his easy chair. As his son entered the room with the above request, he raised his eyes from the newspaper, and with an expression a little sad, denied him, "I have no time to go, go to bed." Eddy, too, preferred to eat his, sitting on the steps of the monumental ruins.

"I think Old Monadoc looks rather inferior to-day," said Jane, drawing a large bunch of raisins from the fruit basket.

"Appearances are often deceitful," said uncle Charles, smiling, "and they are certainly so now, for Monadoc is a much larger mountain than this one."

The sun was fast descending in the western sky as they descended the mountain, and taking their carriages rode slowly home, vastly more happy than if they had gone to the circus, and how much better, physically, mentally, and morally, the secrets of eternity alone can reveal.

Parents, your children must have amusement; their nature requires it. Will you provide good and improving entertainment for them, or leave them to select such as shall ruin both body and soul for time and eternity?

"Yes, sir; and he wished me to say to you that he thought he would go, if it was pleasant."

"Very well," replied his father, and he was very soon again buried in his newspaper.

"I think," said their mother, "you had better retire early to-night, for you will want to be up betimes in the morning. The rising bell will ring half an hour earlier than usual."

"What for?" was eagerly asked. "O, when you hear the bell, dress yourselves, and run down quick, and I will tell you," said she, smilingly as she gave them their night lamps.

"I wonder what is in the wind, Jane," said Francis to his sister, two years younger, as they passed through the hall, "something, I should think."

"Yes, something, but what is it I am sure I cannot tell," said she gaily, "I'll dream it all out to-night, and tell you in the morning."

"O, I would not trouble to," said Frank laughing, "because mother can tell us in the morning quicker than you can tell your dream."

The children separated with a kind "good night," The children separated with a kind "good night," and were soon fast asleep in their own rooms. Their sleep was sweet, and undisturbed until the bell sounded in their ears the next morning. In a few moments they were all down stairs, ready to receive the information promised the preceding evening.

"We are to take our promised ride to Wachusett Mountain to-day," said their mother in answer to their inquiries.

"Mount Wachusett! O I am so glad," exclaimed the children.

"I think it is decidedly good," said Frank, trying to look grave; "but I wish cousin Alfred could go with us, he is such a nice fellow."

"So do I," said Jane, "and Sarah too; we shall want to sing on the mountain, and she has such a beautiful voice."

"They are going," said their father, "and we are to set out immediately after breakfast."

In two hours the party were on their way; the mother and Ellen upon the back seat, Jane and Frank occupied the middle one, the father with Eddie at his side sat in front driving a pair of sleek black horses, while their uncle, aunt and two cousins in another carriage drove on before.

It was a bright, beautiful morning in the latter part of July, and never were children happier than were they